

THE CHRISTIAN CENTURY

"THE WORLD IS FULL OF RUBS."

(Shakespeare.)

"The world is full of rubs." I found it true
So long ago it seems no longer strange.
It took possession of my childish mind
And crammed it down into a narrow groove;
And for a while I nothing lovely found
In life, and people said, "So hard, so cold,
So cynical she seems for one so young."
And I just thought, "The world is full of rubs."

"The world is full of rubs." I know not when
The bitterness was taken from this phrase;
But time, in passing, brought to me this thought:
There's kindness, too, in this hard world of ours.
And to dispense it must be better far
Than to deplore the other too sad truth.
And in the far-off future I may find
Eternal good, which seems so doubtful now,
If I can live so none will turn from me,
And turning say, "The world is full of rubs."

—Irene Catherwood.

CHICAGO
CHRISTIAN CENTURY

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EDITORIAL

Some Duties and Dangers of the Hour.*

The Disciples of Chicago are deeply appreciative of the honor conferred upon them in the presence of the state convention in their midst. It was a wholly unexpected pleasure which came to us when the Jacksonville convention of last year determined upon this city for its next meeting place. The added honor of the presidency of the convention has been accepted not as a tribute to any man, but as a further proof of the generous good will of the brotherhood in the state toward the churches of this city.

The Disciples in Illinois are not so numerous as in some other states. With 100,000 members we do not equal Indiana with 136,000, Kentucky with 125,000, Missouri with 185,000, nor even Texas with 105,000. But the 769 churches are as loyal and enthusiastic as any to be found in the brotherhood, and the 425 preachers, though far too few for the work, as is the case everywhere, are self-sacrificing, consecrated and in the best sense successful.

The president of the state convention at the time of his election recognized it as one of the duties of the office to visit as far as possible the district conventions. This has proved a pleasant and informing task. It was impossible to reach every one, but in no case where it was within the range of accomplishment was it neglected. In those visits several themes vital to our work have been considered. Among them have been the Centennial aims of the State Board, such as an evangelist in each of the eight districts, twenty-five living link churches in support of the state work, and a fund of \$50,000, the interest on which shall constitute a perpetual addition to the offerings for state work. Other subjects considered have been those of church efficiency, young men for the ministry, money and the kingdom, the Sunday-school, Christian worship, and the significance of the social unrest of the age.

At the present time certain other aspects of our work claim attention. We are closing the first century of our history. One hundred years ago the Campbells, father and son, were comparing notes regarding the months of their separation, over the first proofs of the Declaration and Address. Little realization had they of the greatness to which their labors would grow. Like the Pilgrim Fathers, they were seeking an asylum where rest might be found from persecution and the strife of tongues; but like the Pilgrim Fathers they found a world. Christianity had waited long for the message they brought. They published the tidings, and those who followed them became a great host.

Like most religious reformers they rose up in protest against the unhappy condition in which the church found herself. Like the early Christians with their protest against the heathen world around them, or Luther cutting away the bonds that united him to the religious order of his times, these men raised their voices in protest against the powerless state of the churches, the divided condition of Christendom, the theologies of despair which prevailed in that age, the unscriptural methods pursued in evangelism, the priest spirit everywhere dominant in the various denominations, and the emotionalism and romanticism to which religion was too frequently reduced. In their attack upon these things they spared not the edge of criticism and rebuke. But their foremost and ever-present plea was the union of the people of God. Their chief charge against the church of their day was its indifference to the wish and prayer of the Lord.

When they perceived the unresponsive attitude of the churches to their urgent plea for unity, they went further and sought to remove the hindrances to such a condition. They saw that the human devices of the ages stood in the way of the accomplishment of these desired results. Hence grew up their second effort and watchword, the restoration of apostolic Christianity. This principle of a return to primitive conditions is also one of the common factors in all great

movements for betterment. Paul went back of Moses to Abraham, the author of the Hebrews went back of Aaron to the priesthood of Melchizedek, the Renaissance pushed past the mediæval ages to the classic age, the later philosophy appealed from the scholastic method to Plato, and the Reformation denied the authority of the papacy and went back to the apostles. So with the fathers of this movement. They were not mere iconoclasts. They had a program of protest, but also one of restoration. They wished to restore the church to its primitive purity and simplicity.

They insisted upon the restoration of the apostolic creed, ordinances and life. If they were living today they would insist as strongly as then upon these things, but they would phrase them differently. They would plead for the restoration of the apostolic faith, spirit and service. By the first they would mean all that was formerly signified by the creed and ordinances of the first category. By the apostolic spirit they would mean the sense of brotherliness and good will toward all who hold the faith of our Lord Jesus Christ, however opinions on lesser matters might differ. And, by the apostolic service they would signify the program of Jesus for the redemption of men from the life of self to the life of responsibility and Christian effort.

But there is a third feature of the work of this reformation which is as impressive as the principles of protest and of restoration. That is the progress that has been constant and steady, in face of reaction and sag. The Disciples have traversed much ground in this hundred years of their history. They have left behind tendencies and habits that threatened to become fixed at times in their past. Like Christianity itself, they have quietly dropped features of their practice and teaching that threatened to become characteristic. Among such were millenarianism, the "Word-alone" theory of the Holy Spirit, the opposition to missions, to coöperation, to organs and to an educated ministry, the polemical spirit which still finds its nourishment in the pages of the Christian Baptist and less able but more recent illustrations of the type, and the provincial spirit which delighted in obscurity and obscurantism, believing that the Disciples must always be a despised and feeble folk. No one who had in him the spirit of the fathers could hold such views. Yet strangely enough all these tendencies have found representatives among the Disciples. Happily they go their way in the steady progress of the brotherhood toward better things.

At the present time our gravest danger is that we shall lose sight of the ideals which these first framers of our history set before us as stars to guide us in the course of the years. We are not blind followers of the fathers merely because they began this task of urging upon the world the unity of believers. They claimed no authority for themselves save that of the urgency of the facts they presented and the plea they made. Yet our progress has been most rapid and satisfying when we have kept in mind the rock from whence we were hewn and the hole of the pit from which we were digged. We have little right to existence as a religious organization apart from the realization of the ends which the fathers held of highest worth. Our danger at the present moment is that we shall forget these ideals and drift into a mere denominational and selfish existence, unmindful of the tasks that have called us into life.

The first of our dangers which falls to be considered at this time is that of an unscriptural and superficial type of evangelism, such as the fathers denounced in their day, and would most strongly have deprecated could they have foreseen it as a feature of our present period. It does not need to be affirmed, much less argued, that the Disciples have from the first been an evangelistic people. With great earnestness they have borne witness to the truth, in season and out of season. While it cannot be claimed that either of the Campbells was of evangelistic type, yet their co-laborers were, and their efforts met the sincere approval of the leaders themselves. Barton Stone and Walter Scott were mighty in their presentation of the gospel and their appeals to the adoption of the life of faith. All our history has been marked by evangelistic zeal and success, and there

*Synopsis of President's address delivered at the Illinois State Convention, Chicago, September 2, 1908.

is no wish on the part of any loyal Disciple to depart from these familiar lines.

But the one thing against which the fathers lifted up their voices in louder protest than any other was the superficiality and emotionalism of the evangelism of their day, which swept multitudes into the churches without making them Christians in any competent or permanent sense. Into this very danger we have come in this later time, and apparently with the approval of many of our brethren to whom the names and memories of the fathers are dear, but their message little known. It is a great joy to record the conviction that a very large part of our evangelism today is of a sort which the most earnest contender for apostolic ideals could fully approve. Where our greatest danger lies is in a tendency to regard as successful and desirable the very sort of number worship and superficiality which has been the bane of evangelism from the first, and was the object of the unmeasured rebukes of the first reformers. There is no danger that we shall have too much of the right type of soul winning. We need more and not less. Our danger is that in the stress of efforts for visible results and inspiring reports we shall overlook the fact that these results are consistent with the least possible outcome in actually saving men and women to the life of trust, holiness and Christian service.

Not infrequently our churches show the evil effects of this love of numbers and reliance upon appeals to the least permanent elements of personality. These are methods which indeed produce immediate results, but which cheapen the church in the eyes of the entire community and bring to its membership a diluted type of adherence which is largely emotional in its allegiance to the Lord, and least dependable in the serious work of the kingdom. Such people there are in every community, and their lives are not to be overlooked in the effort to win all men to the truth. But this is no reason why a premium should be placed upon the least reliable elements in the vicinity, and the church be made to carry the burden of so large a proportion of unusable material as some of our churches reveal today. A restudy of the utterances of the fathers on this very question would not be without value at this time.

A second danger is the neglect of Bible study. The fathers were mighty in the Scriptures, and the first generation of this reformation were men and women who knew the texts which put to flight their adversaries. Much of the indefinite and vague theology of that time was due, as the fathers believed, to be the false views of the Bible which prevailed. These men of God found in the Scriptures the history of God's revelation to the world, and they made it their task to call the attention of the church to the fact that the doctrine of a "level Bible," all parts of which are of the same value and authority was one of the greatest hindrances to a proper understanding of the divine record. No word was ever more astonishing and disquieting to the religious world than the message of Alexander Campbell contained in the "Sermon on the Law," in which he pointed out the partial and fragmentary nature of the Old Testament, and its supersession by the New as the rule of faith and conduct.

It is still the need of the Christian world that this distinction be kept clear. The fathers no more ignored the Old Testament than did Jesus. It was his chief solace and inspiration among the materials afforded him by the religious life of his age. So these men of our own movement found in it the roots of that divine process of education which is as old as the race. But they saw at once the difference in value between it and the Christian Scriptures, and they threw themselves with ardor into the proclamation of Jesus as the final teacher of the race, the Lord and Master of souls. The Bible throughout is inspired, but it is not of equal value for faith and conduct. And no people are in better position historically than the Disciples to make this fact clear and impressive in their teaching. The Old Testament is the record of a slow and painful progress toward the light, under the guidance of the Spirit of God. It has many imperfections of form and spirit which the enemies of Christianity have not failed to use as arguments against the faith. On the doctrine of a "level Bible" these arguments are fatal. With the view of revelation which the fathers proclaimed and to which the Disciples have fallen heir, this fact becomes the most impressive argument for the finality and authority of Jesus and the New Testament. The appeal is not to Moses and the prophets, but to Christ.

Such an appeal is at once intelligible to the student body of our time, investigating the questions of religion with deep and eager interest; it is comprehended and approved by the men who make up the armies of labor, and who are little in sympathy with much that passes for religion; and it is understood and appreciated by that large class in the churches who have no interest in speculative matters, but are anxious to know what are the essentials of the Christian faith.

Here again the Disciples would do well to read afresh what the fathers have said as to the point of emphasis in the appeal to our generation.

The last consideration for which time can be found here is the significance of the advocacy of Christian union itself. It might almost seem a work of gratuity to mention this matter, since without it the Disciples have no valid excuse for existence in any community. Yet the indications are not wanting that even in our own ranks there are not a few who have forgotten this primary purpose of our history, and are content that we should grow into a great denomination with the machinery which makes effective such an organization. But it is our true business to stand as the insistent representatives of this idea wherever God has given us a place on which to stand. This is our specialty, our vocation. Nothing could be more pathetic and disgraceful than to see the Disciples in any city or town settling down to the selfish life of a church among the churches, when their great mission is the leavening of all with the spirit of brotherhood and union. Our success in promoting this sentiment in many places already is the proof that it may be hopefully tried everywhere. Only thus can we give full proof of our ministry; only thus can we see of the travail of our souls and be satisfied.

These are not our only dangers, but they claim first place in this review. Only the spirit of sanity, wisdom, diligence and love can save us from such perils and the fatal results that would flow from their prevalence. In loyalty to Christ and his message alone can safety and progress be found. He is the Lord and Master of us all, and the only Foundation on which a triumphant church can be reared. In his light may we see light.

H. L. W.

The Soul's Mother Tongue.

"Lord, to whom shall we go? Thou only hast the words of eternal life," was Peter's helpless but loyal reply when his Master propounded the anxious query "Will ye also go away?" It was as if he had said, "What other teacher speaks as thou speakest? Who else knows the speech of heaven? The Rabbis, to be sure, can pronounce the words but they know not the meaning of the words they read. The Scribes sitting in Moses' seat mould their language after the great pattern words of their master, but their speech is stilted and pedantic. The Rabbis are literalists. The Scribes are legalists. Both have the forms of the eternal language. Both know their grammar well and their syntax. Both claim to speak very correctly. But they do not inspire us. Their speech does not shed light upon our lives. They halt and turn to their lexicon or their grammar to find the words they need. Perhaps theirs is the heavenly language but they speak it from the head. But thou, Master, speakest it from the heart. The language of eternal life is native to thee. It is thy mother tongue. We know thou speakest correctly not for that we can match thy sentences to ancient models of prophet or lawgiver but that thy words waken and satisfy deep wonderings and needs in our hearts. Thy words compel us not for that they have any external certification of authority but that they really express thine own life, thine own experience. The Scribes teach not, nor dare they even think out, the truth God is revealing in their souls. But thou, Master, showest us what is in thyself, not just what is in the books. Thy heart's experience is written full of God's present witness to thee. And thou hast not feared to read its pages aloud to us. Therefore thy words are not just words, they are spirit and they are life, yea, the words of eternal life."

And Peter might also explain the beauty and singular compulsion of Christ's words by the fact that the language Christ uses is not the Master's native tongue only, but the disciple's as well. Peter's real life is the eternal life. His citizenship is in heaven. His heart's real vocabulary is the vocabulary of the sky. The language of Christ found and mastered Simon because it was Simon's real mother-tongue. He was dwelling away from home. He had learned an alien speech. But he retained in his soul the imperfect syllables of his Fatherland. And when he heard Christ talk, these imperfect syllables revived, filled out with meaning, and he knew he heard a messenger from God.

It is as if a child just beginning to lisp his mother's words were carried off alone into a foreign land. Far away among strangers he lives and, growing, takes on their ways and speech. The incipient words of childhood seem quite forgotten. But one day there comes a traveler into that land who speaks the words of hearth and hearth, of home and Fatherland. And as our captive listens the faltering words of childhood, long unused, awake, his heart is filled with wonder, and he knows he hears a messenger from home.

Thus Christ came to Simon. He found him fishing and bartering.

His manners and speech were those of the coarse fellows with whom he worked. His vision extended hardly beyond the fish-market. But there was something in the speech of Christ that thrilled and fascinated him. The words he spoke fulfilled his heart's desire. The empty places of his soul were filled with wonder. The feeble formulae of his own aspiration became strong in the firm accents of Christ. The great words of the Stranger who met him on the seashore were the faltering vocabulary of Simon's deepest self, the self that belonged not to the fish-market but to the sky. Christ gave a name to this deepest self. He called him henceforth Peter. And Peter left his nets and followed Christ.

This is the secret of Christ's authority: that the words of eternal life which he speaks are his own mother tongue, and that there is underneath every Simon of us a Peter whose birth is from above and whose mother tongue therefore is this same language of eternal life.

The Superhuman Phenomena of the Bible.

In a discussion of the superhuman phenomena of the Bible, the teaching of the Bible should be fully, truthfully stated. The first question is: What is the biblical use of the word "nature"? What is included in the biblical use of the word "nature"? In nature there are mechanical aggregations of matter, usually called material nature. Above these are chemical combinations of matter and energy, inorganic, organic, and their phenomena. Above these there are vegetable organizations and life, and their phenomena. Above these animal organizations and life, the brute soul and its degree of intelligence, and their phenomena. Above these are human beings, with animal organization, animal soul, and a spirit, and their phenomena. The phenomena of the spirit in man are above what brutes can do, but they are not supernatural. They are superanimal, but they are not supernatural. The Bible teaches that above man there are angelic intelligences and their phenomena. Angelic intelligences and their phenomena are superhuman, but they are not supernatural. Above angelic intelligences and their phenomena are divine intelligences and their phenomena. Divine intelligences and their phenomena are superangelic and superhuman, but they are not supernatural. In its use of the word "nature," the Bible includes material nature, mechanical and chemical, vegetable nature, animal nature, human nature, angelic nature, divine nature. According to the Bible, it is as irrational for men to speak of angelic nature, divine nature and their phenomena, as "supernatural" as it would be for animals to speak of human beings and their phenomena as supernatural, because they are above animals and what animals can do. They are not supernatural, but superhuman. In discussing the superhuman phenomena of the Bible, the word "supernatural" should never be used, for, according to the Bible, there is no supernatural. Angels and divine beings and their phenomena are as much domains of nature, as are natural, as men, animals, and their phenomena. Atheists, materialists, dispute the teaching of the Bible, that there are such domains of nature; but one who accepts the teaching of the Bible, that there are such domains of nature, should never use the words "supernatural," "extranatural," for, according to the Bible, there is nothing above nature, outside of nature. To speak of any phenomenon recorded in the Bible as supernatural is a perversion of the teaching of the Bible, for the Bible recognizes no supernatural. The word "supernatural" should be discarded, and the word superhuman used instead. In such discussion the Anglicized Latin word "miracle" (a little wonder) should be discarded, and the word "sign," a correct translation of the Greek New Testament word "semeion," should be used, for it expresses the New Testament idea, a sign of the action of superhuman intelligence. According to the Bible, signs are neither violations nor suspensions of laws of nature, nor interventions in, nor interferences with laws of nature. For men to treat them as such, is as gross a perversion of the teaching of the Bible as it would be for animals to speak of the phenomena of human beings, as violations, suspensions of, or as interventions in, interferences with laws of nature. In each case they are phenomena of a higher domain of nature, operations of higher laws of nature than occur in a lower domain, but in strict accordance with laws of nature. As Huxley declared in his criticism of Clifford, "No one should assert that a phenomenon is supernatural, extranatural, unless he knows all nature." Nor that it is a violation or suspension of, or an intervention in, or interference with laws of nature, unless he knows all laws of nature, for it may be the phenomenon of a higher law than hitherto known. The real issue is "Are there superhuman intelligences?" If there are superhuman intelligences, then superhuman phenomena are possible, probable, and if the occa-

sion warrants and the character is fitting, reasonable. Their occurrence can be established just as the occurrence of the phenomena of other domains of nature can be established. Huxley has stated the real issue, the proper method of discussion. Believers of the Bible meet the issue as Huxley stated it, and discuss it fairly as he suggests. The superhuman phenomena of the Bible should not be criticized out of their connection and relation. Certain existences and phenomena of nature, when criticized in a fault-finding spirit, can be denounced as unaesthetic, unethical, repulsive, loathsome, immoral; but when viewed as parts of a system, they are rational, have their place and use in the system of nature. They should ever be viewed in their relation and connection, as parts of a system. The higher existences and phenomena should be the test, the standard—not a fault-finding assault on existences and phenomena, out of connection and relation. The superhuman phenomena of the Bible should be considered as a system, and each phenomenon viewed as a part of a system, and considered in its place in the system, and in its connection and relation to the system, the history of the work of inspiration and revelation. The view-point in an examination of the superhuman phenomena of the Bible should be their culmination, the phenomena, the character, the teaching, the mission of users. As Huxley suggested, the first question should be: "Was Jesus superhuman?" If he was merely human, all superhuman phenomena ascribed to him must be summarily discarded. If he was superhuman, the superhuman phenomena that are a part of his history, the virgin birth, the resurrection, the ascension, are possible, probable, and if the occasion warranted, and the character of the phenomena was fitting, reasonable. The superhuman phenomena ascribed to others in the New Testament and the Old Testament, should be examined as parts of a system of which Jesus was the culmination, and in their connection and relation as parts of the system. In a study of man, one could pick out parts of the human organism and consider them aside from their relation to the body as subject to caricature, but to use this as a basis for assaults on the whole body, ending in a rejection of the body and spirit of the entire man would be irrational. We should select the best specimen of man, and consider the entire man, making the spirit the standard, and consider all in their connection with, and their relation to, the spirit and its work. So in examining the superhuman phenomena of the Bible, we should not begin with a fault-finding assault on isolated, minor phenomena as a basis for further assaults on other phenomena, that we may end in a rejection of all. We should begin with Jesus and his character, mission, his work, and consider all else in their relation to Jesus and his work. But as a correct study of the human organism would reject existences that men have tried to make part of it, distortions of it, and diseased and unnatural growths; if there be such in biblical history, they should be rejected. The issue should be "What are truly the works of superhuman power?"

Clark Braden.

A GREAT TEMPERANCE AND LAW ENFORCEMENT PARADE FOR CHICAGO, SATURDAY AFTERNOON, SEPT. 26, 1908.

Preparations for this great educational event have been going on for weeks. Representatives from the churches, Sunday-schools, young people's societies, W. C. T. U., Good Templars, men's clubs, Boys' Brigades, Junior societies, Gideons, Law and Order Leagues, Missions, Salvation Army, Volunteers of America, Catholic Temperance societies, Anti-Saloon League, Prohibition Party, Adventists, Gospel Wagons, and other organizations that believe in law enforcement and the overthrow of the law-defying, law-breaking saloon, have been meeting together, and planning for the greatest demonstration that this or any other city has ever known.

The special features of the parade will consist of women and girls dressed in white, banners, transparencies, and floats representing every phase of the temperance reform. It is expected that all the church and reform musical organizations of the city will be in line. The Salvation Army with three brass bands, the Volunteers of America with two good bands, and many others are already promised. The direct object is to keep up a persistent warfare against the saloon, awaken the consciences of the people, show that the church of the living God is not asleep, and educate the masses as to the danger of this hideous monster. It is expected that every law-abiding man, woman and child of this great city will march. Every marcher will carry a small American flag.

The parade is planned for the above Saturday in September, so as to avoid the political parades that will occur during October. There is ample time to swing every patriot into line. The pastors of Chicago are asked to march in a body and lead the procession. It is hoped the ministers and Catholic Priests will be glad to comply with this request. C. E. Cornell, Chairman of Publicity Committee.

IN THE TOILS OF FREEDOM

BY ELLA N. WOOD

A Story of the Coal Breakers and the Cotton Mills.

CHAPTER XIV. Jean's Inheritance.

Aunt Mehetabel was in the morning room filling a bowl with roses. The arrangement of the flowers for the breakfast table was always her first occupation. This morning it was a greater pleasure than usual, for Jean was back from college and this room was his special delight. If it had been planned as a panacea for all trouble and discontent, one could not imagine a greater success. On the western wall was painted a landscape, a cluster of trees in summer verdure, beyond them a lake, and still further in the distance some rocky crags. Three mallard ducks, just risen from the marsh grass, seemed flying across the lake, and gave a life-like appearance to the whole scene. Paul, who had been a lover of the gun, had brought these home from one of his hunting expeditions, and an experienced taxidermist had mounted them for him in the life-like manner. Beautiful palms and luxuriant ferns clustered at the foot of the picture, an English ivy was trained along the oak rafters of the room, and the light from a stained oriel window fell in rosy tints over all.

"Good morning, Aunt Mehetabel."

"Oh, Jean, how good it is to have you with us!" and Aunt Mehetabel went to meet Jean, smiling the welcome she felt in her heart.

"It is more than good to be here," said Jean, "I feel just like a boy again when I get back. This room has always been my paradise. I remember so well the morning after I came here from the hospital. Uncle Jasper carried me down stairs in his arms and brought me here, and it seemed like heaven. You were standing at the table arranging some flowers just as you are now. How it all comes back to me!"

"Yes, Jean, I remember it as though it were yesterday. What a godsend and a blessing you have been to us ever since," said Aunt Mehetabel as she fondly stroked the brown hair.

"Heigh-ho! at your old tricks I see," and Uncle Jasper came into the room laughing.

The three sat down to breakfast with much pleasant talk, and John, the old family servant, came in with the mail which he laid at Aunt Mehetabel's place.

"Here, Jasper, is your morning paper and some letters, but they do not look at all interesting. See this dainty lavender envelope post-marked Minington. No, Jean, you need not look so expectant for it is addressed to 'Mrs. Mehetabel Snow.'"

"Now, Aunt Mehetabel, that is simply cruel. You will at least gratify my curiosity by telling me whom it is from."

Aunt Mehetabel silently perused the letter, her face lighting up with pleasure.

"Yes, Jean, this news is indeed too good to keep. The letter is from Evelyn and she is going to the Catskills with us in August. Just listen, Jasper, Evelyn is going to spend two weeks with us in the mountains this summer."

"Splendid! I will come up every day!" exclaimed Uncle Jasper.

"Jean, you must plan to be there, too, for we must all make it as pleasant for her as we possibly can. I had hoped to have her with us longer, but she writes me that she is going to attend a summer school at Philadelphia and can only come to us the last two weeks in August."

Jean would not have admitted to himself what a pleasant piece of news this was to him. Ever since that April morning, the vision of a fair, winsome girl had been with him as an almost living presence. The shaft of sunshine that fell across the table, brought to his mind a picture of Evelyn as she stood then in the golden sunlight that had warmed and awakened something in his own heart as it warmed and awakened the earth.

"Is it love?" he had questioned. "If it is, will I ever dare tell it to her? Will I, whom she has only known as an ignorant breaker boy, ever dare ask her to share my life?"

Never before had he felt the shadow of the mines so keenly. Here they always made him feel that he was intellectually and physically the equal of any, and among his fellows a peer in manliness; but there was the shadow; and Evelyn, bright, beautiful and gifted, surrounded by friends and admirers, and he thought again, "How dare I hope?"

"Jean," said Uncle Jasper, as they rose from the table, "there are one or two matters of business I want to talk over with you this morning if you have no plans to interfere."

"I am at your service, Uncle Jasper. Jocelyn is coming up this afternoon to look over those C. P. and L. accounts with me, but I am scot-free this morning," said Jean as he followed Uncle Jasper into the library.

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"The matter I want to talk about," began Uncle Jasper, "concerns you, at least to some extent. You have never said much about your future life. When you entered the school of theology at Princeton, I concluded that you were looking towards the ministry. In one more year you will finish the seminary, and it is time to begin to shape your work. I have surmised that nothing would please you quite so much as to be able to do something for the laboring people of Minington, and have had some plans of that kind simmering for quite a while. I went down to Minington the other day to talk them over with Hathaway, and it seems that, to a certain extent, he and I have been thinking along the same line, only he had not gone quite so far as I. He wants an assistant pastor and has had his eye on you for the place. He says you understand the people there as no one could who had not been one of them, and it will give you a chance to be near your parents and care for them in their old age."

Jean was visibly affected. He sat with his elbow on the table and his head in his hand. Uncle Jasper stopped in front of him, and Jean sprang up and grasped his hand.

"This proposition overwhelms me, Uncle Jasper. I had not thought of anything half so good. I am willing to start at the bottom of the ladder and climb, but I do not feel competent to take up this work with Mr. Hathaway."

"I believe Mr. Hathaway is a better judge of that than you," replied Uncle Jasper, "and no difference how far down on the ladder you start, we feel, Jean, that you will get to the top."

"I will certainly try," said Jean.

"Well, to go on with my scheme," resumed Uncle Jasper. "What I have told you is only a part of the plan, but the rest of it concerns you equally as much. Mehetabel and I have been blessed with a goodly share of this world's goods, and have tried to do some good with a part of it as we went along. What kind of an investment do you think it would be to build a settlement house in Minington?"

"Splendid, Uncle Jasper, splendid! There could be nothing better. It would revolutionize the place and give the working classes something to live for."

"Do not lose sight of the fact, Jean, that it will take a big slice out of your inheritance. That is why I said this scheme concerns you materially, for what Mehetabel and I have left at our death will be yours."

"I can think of no greater inheritance than to have this work established in Minington and to be a part of it," said Jean with much earnestness. "If it takes every cent that would sometime be mine I would say use it."

"God bless you, Jean! I was sure you would feel that way about it."

"Have you selected a site for the building?" asked Jean.

"Hathaway and I have looked the ground over and I think it will be the heart of the Black Acre."

"The very best place that could have been thought of! When I lived in Minington, there were fifteen saloons and speak-easys in the heart of the Black Acre. This is still owned by the Gordon Mining Company, is it not?"

"Yes, and they ask a big price for it, but it is by far the best place for the buildings I propose to erect."

The heart of the Black Acre was a heart or wedge-shaped lot situated almost in the center of the section known as the Black Acre. It lay directly in the path leading to both of the collieries then in operation, and was covered with old wooden buildings which were mostly used as saloons and gambling dens. These caught the miners both to and from their work.

"I have employed Tilman, an attorney there, to negotiate for the purchase of this piece of land. That spot is a veritable hell upon earth and the first thing I will do after it comes into my possession will be to serve notice on the tenants to move, and then tear every building down."

"I am going to place the matter of this building in your hands, Jean. You know the needs of the people in Minington. Consult freely with Robert Hathaway. The first thing to be done will be to visit some of the buildings of like nature; for instance, the Carnegie Club at Braddock, this state, also the one at Homestead. Then the one managed by the National Cash Register Company at Dayton, Ohio, and there are two or three other club houses in Dayton that will be well worth looking over. Then Hull House, Chicago, and the Steel Works Club, at Joliet, Illinois."

"I wish you would write to John N. Hartington of Philadelphia, and ask him if he can take this trip with you, and if so, when. He is one of the best architects in this part of the country, and you and he together can work out just what we want to meet the needs of Minington."

"This is great, Uncle Jasper! Where's my hat? I want to toss it

up." Then, again grasping Uncle Jasper's hand, Jean said, "I do feel the magnitude of this undertaking, but I believe it is the work of my life and you may be assured that I will go into it for all I am worth."

"I believe you, Jean, and if all goes well we ought to have these buildings completed and ready for operation within a year."

Jean went to hunt up Aunt Mehetabel. He was just brimming over with happiness and he must talk it over with her. Just as he had told all his griefs and joys to his mother when a boy, so he still told them to Aunt Mehetabel. They were good comrades, and she always had a ready ear and hearty sympathy for all his confidences. He found her in the music room arranging some music.

"Aunt Mehetabel, come and sit down, I must talk to you. I am almost beside myself with joy."

"My son, I know about it already. I knew you would come to me."

They talked long over the plan of the buildings to be erected in Minington, and of Jean's future. He could open his heart to this good, true, motherly woman as to no one else, and he always felt stronger and more ready to battle with life after one of these conversations.

"I am eager to begin my life work," said Jean as he rose from the seat beside Aunt Mehetabel. "I can hardly wait till the time comes. The possibilities of the work which you and Uncle Jasper have planned for me are almost infinite. All that I am I owe to you, and if I am in any way equipped for this work, I have you to thank for it."

"No, Jean, you brought us a good piece of material in the rough, and we helped finish it and put it in readiness for the Master's use. You have a splendid realization of the work before you. Don't lower your ideals. Never compromise with evil. Use yourself un-sparingly for others. Break your alabaster box of precious ointment at the feet of the living, starving souls about you, and you cannot fail. God bless you, my son."

CHAPTER XV.

The Gulch Spring.

Jean had spent most of the summer in Minington overseeing the work of preparing the ground for the settlement house. The Heart of the Black Acre had been cleared of all buildings, and the work of laying the foundation for the settlement house had now begun. The plan was gaining great favor. Several mass meetings had been called by Jean and Mr. Hathaway, and the whole plan and use of the buildings thoroughly explained, and to those people whose lives had been narrowed down to sleeping, eating and hard work, it seemed too wonderful to be true and they could scarcely talk of anything else.

Jean had been holding men's meetings in the chapel of Grace Church on Sunday afternoons, and the room was always filled to the doors. The miners liked Jean. Had he not been a breaker-boy and his father a laborer in the mines? Was not his brother killed while at work in the mine? Then, too, he had met them heartily as man to man, and hailed them as "Bill" and "Mike" and "Garry" so that his manly appearance and good clothes did not awe them and he seemed almost one of themselves. He fell at once into his old place in the home, and how proud Maidie and Hugh were of their boy.

"Hughie, it is worth all the toil and pain just to see the lad come in and out so bonny and splendid," Maidie would say.

It was drawing toward the last of August when Jean received a letter from Aunt Mehetabel saying that he must come to them for a little while; that Evelyn was with them and they were all hungry for a sight of him. He at once decided to go, for Evelyn had been away from Minington, so they had not met, and he was anxious to see her, to talk with her, to be near her. He knew now that he loved her and determined to win her for his own if he could.

The Snow's summer cottage was a model of rustic luxury. It was tucked into one of the niches of the Catskill Mountains, where nature abounds in trees and rocks and spring-fed streams. The inside was simple and homelike and the broad porches were veritable "sleepy hollows" with their many hammocks, lounging chairs and pillows.

Uncle Jasper was asleep in a hammock with a paper over his face and Aunt Mehetabel was reading in a chair near by. Jean walked from the depot a half mile distant, and came up behind the two old people. Reaching over the porch rail he took the book from Aunt Mehetabel and at the same time pulled the paper off Uncle Jasper's face.

"Why Jean, you bad boy! Why didn't you telegraph that you were coming today, so we could have met you at the depot with the carriage?" said Aunt Mehetabel.

"This walk was too fine to miss. Wake up, Uncle Jasper, and speak to a fellow."

Uncle Jasper had been sleepily rubbing his eyes. At this he scrambled out of the hammock and greeted Jean warmly.

"I am ready for any kind of a vacation you have a mind to put up, Uncle Jasper," said Jean. "Where is Evelyn?"

"There! I have almost a notion to be jealous, inquiring after Evelyn the first thing," and Aunt Mehetabel drew a grieved face.

"I don't blame him," said Uncle Jasper, "she is the finest girl in ten states and it is a good thing for you, Mehetabel, that I am not a young man."

"Evelyn has gone for a walk. She has fallen in love since she came here and went to walk with her sweetheart. I think she took the bridge path to the Gulch Spring."

The mirth fled from Jean's face and he paled visibly.

"Oh, Jean, I was just quizzing!" Aunt Mehetabel hastened to say. "Her sweetheart is a tiny slip of a girl whose people have the cottage next to ours. Go and find them, Jean, and bring them back, for it is almost tea time."

Jean did not realize that his face showed so plainly the effect of Aunt Mehetabel's words. For the moment they were as a dagger in his heart. What if she did love some one else? The thought appalled him. Aunt Mehetabel's explanation was only a partial relief. He had come so expectant, so happy, but he felt now that he could never be contented again until he knew that Evelyn loved him. So without a word he started off down the bridge path toward the Gulch Spring.

"Jasper, that boy loves Evelyn and she seems so wrapped up in her work that I don't believe she has ever thought of loving him."

"Now, Mehetabel, just give them a little time. I believe Cupid will manage that affair all right," said Uncle Jasper with a queer smile.

Jean had almost reached the Gulch Spring when he saw Evelyn and her small companion.

There was a narrow gulch with high, overhanging rocks, from one of which the spring unceasingly gurgled. Close by was a niche in the rocks that nature might have meant for the bower of a fairy queen, it was so beautiful with ferns and moss. A little foot bridge spanned the gulch overhead. Evelyn was sitting on a stone near the spring weaving some leaves into a wreath, and little Margaret was leaning on her knee listening intently. The soft grass rendered Jean's steps noiseless, and the two so busily engaged did not notice his approach.

"When the Prince was still a boy he went away from home and was gone many years," were the first words that caught his ear in Evelyn's soft, clear voice.

Jean's steps were arrested. He felt that he was walking on enchanted ground, and must not break the spell.

"And did he ever come back?" asked Margaret.

"Yes, he came back a tall and beautiful young man. You see when he went away he was poor and ragged, for the people among whom he lived did not know he was a Prince and made him work hard every day."

"And was the Princess glad to see him when he got back?"

"Yes, the Princess was glad to see him, and she was glad, too, that he had grown to be so splendid. You see *she* knew he was a Prince all the time."

"Oh, Miss Evelyn, did the Princess love the Prince when she saw him?"

There was a pause and Evelyn held the wreath up and viewed it with critical deliberation.

"Now, Margaret, the wreath is finished. Isn't it just lovely?"

"Why, you have made it the shape of a crown! How perfectly beautiful it is. This border of yellow daisies is pure gold and the leaves are emerald like my mamma's necklace. Now you must be the Princess and I will put the crown on your head."

"Oh, Miss Evelyn, princesses always have long golden hair! Will you mind if I let your hair down?"

"Oh, you little fairy! I think you bewitch me, and I do not doubt that you can turn me into a princess or almost anything," and Evelyn took the beautiful face of the child in her hands and kissed it.

Jean stood intent on the scene before him. He never will forget one detail of that picture all his life long. The rocky ledges rising in the background, with gnarled trees and red berried vines growing from their fissures; Evelyn enthroned in the niche of an old grey stone that was touched up here and there with patches of moss, her sunny brown hair falling in riotous waves over her white summer dress, and encircling a face exquisite in the bloom of health—a face almost startling in loveliness with its blue eyes and long, fringed lashes, its clear brow, full of thought and intellect, and its sensitive mouth that could look serious or break into radiant smiles.

Jean's heart was thrilled with this new sweet love, and as the little by-play went on he thought, "O, Evelyn, my princess, my queen! I love you! I love you!"

Little Margaret Hannibal was a veritable fairy with her fair hair and white dress. Flitting here and there, now trailing a vine over Evelyn's hair and down her white dress, then readjusting the wreath on her head, all the time chatting away and giving her imagination full play.

"Oh, Miss Evelyn, you look like a really, truly princess. You are just beautiful. How I wish the Prince would come!" and Margaret looked around with a well-feigned expectancy. As she saw Jean standing on the other side of the gulch, her look changed to one of surprise and fear, but when Jean smiled it was such a merry, friendly, whole hearted smile that it banished the little lady's fears

(Continued on page 9.)

Christian Union

Errett Gates.

BAPTIST ATTITUDE TOWARD UNION WITH THE DISCIPLES.

The Baptist Standard of August 1, 1908, contains the following lines signed by J. W. Allen, of South Dakota:

"In nearly every place where the writer has been pastor there have been some 'Christians,' but no church of their own. In not a single instance did these 'Christians' affiliate with the Baptist Church, but if they attended church at all it was with some other denomination. Now, this does not indicate any possibility of such a union of Baptists and Disciples as will be lasting or a blessing to the cause of Christianity. Within the last fifteen years or so I know of at least three cases in which the 'Christians' pitched a tent and crowded themselves into towns where a Baptist church already existed, as well as churches of other denominations. Does this look like union and true fellowship?"

From the Standard of August 15 the following report is taken: "Again if Disciples really desire union with Baptists they have a strange way of showing it. Some time ago they entered this town and from the beginning have bent every energy to proselyting from the Baptist Church, along with the other churches. Recently we had a series of tent meetings, the other evangelical pastors attended the services, the Methodist pastor announcing that there would be no evening services in his church during the tent's stay. But the Disciple minister never showed his face in the tent, instead he had something going on in his church nearly every evening of the meetings."

These two quotations contain one of the most convincing arguments for the union of Baptists and Disciples. The writers, of course, intended them to be arguments against union, but they reveal the deep disgust which every Christian man feels toward sectarian exclusiveness. They confess to the horror at sectarianism that was aroused in their souls by the conduct of those ministers. But if denominationalism is a good thing, why was it not both the right and the duty of those Disciples to utterly ignore all other denominations in the place, and work for the up-building of their own body as if no other church existed in the place? That is the creed of denominationalism—We are right and every other church is wrong; and if wrong they have no right to exist. Every sect lives unto itself. It is the whole church of God on earth.

We share with these Baptist writers the abhorrence which they felt for Disciples who preach union and practice sectarianism and division. Disciples in every community ought to be the first in every union movement. Such reproaches as these Baptists lodge against Disciples ought to have been impossible of Disciples through all of their history. If all Disciples had practiced what they have preached for a hundred years, their service in the cause of Christian union would have been far greater than it has been. Not all Disciples, thank heaven, have contradicted in their lives what they have professed with their lips—the doctrine that Christ's children should love one another, and should receive one another even as Christ also has received each. "They who are friends of Christ should be friends of each other."

At bottom, these Baptists testify how unseemly it is for Baptists and Disciples to live apart, side by side in the same community. There is not a community where they exist together that one does not hear from both Baptists and Disciples the frequent remark, "There is no reason why there should be the two churches in this place." This remark is even more frequent on the part of persons of other bodies. They see even less reason for the existence of the two denominations. How perfectly unnatural and unreasonable that Baptists and Disciples should not coöperate—should not be the very first to seek each other. They are like a family of estranged brothers and sisters living in the same neighborhood, but having nothing to do with each other. Those who should be the closest friends are the remotest strangers to each other.

Referring to the union between the Memorial Baptist Church and the First Christian Church of Chicago, a writer in the Baptist Standard of August 1 says: "Have such Baptists lost their convictions? Have they forgotten the heritage bequeathed to them by the fathers, nay, more, by their God? Have they concluded that there is no longer a need for Baptists? If so, let such Baptists go to their own place—with 'paedos' and 'mixed paedos.' We wish them no harm, but we have no use for them in the denomination, breeding discord and bringing disgrace to the name of a Roger Williams,

Peck, Armitage, Broadus, and the tens of thousands of other Baptists."

If the name "Disciples" should be substituted for the name "Baptists," and the names of Campbell, Stone, Scott, and Errett were put in the place of Williams, Peck, Armitage and Broadus, in the above quotation, we would have an admirable expression for the feelings of some Disciples over the Chicago union. The fervor with which this Baptist tears his hair over the loss of the Baptist name from the Memorial Church would awaken our sympathy if occasioned by the loss of something more vital to Baptist integrity than a name that stigmatized them at first, and misrepresents them at the present time.

The Baptist World of August 6 says editorially:

"The union of the Memorial Baptist Church of Chicago, with a Disciple Church of that city has led to many surmises. The name is the 'Memorial Church of Christ (Baptists and Disciples).' The point raised is evident. What denomination is it? Will it be called Baptist or Disciple or begin a new denomination? The pastor, H. L. Willett, is a Disciple. Is it not time to say that we are opposed to the loss of Baptist churches merely for the sake of union?"

"*Merely* for the sake of union." Is it a small matter to answer Christ's prayer for unity, to be joined together in the bonds of peace, for Christ's followers to set the example of brotherhood among themselves? "The loss of Baptist churches." How is this church lost? Is it blotted out of existence? Have all of its members died? Have the Disciples absorbed it? Has it departed from Baptist faith? Has it renounced Baptist fellowship? Has it refused to support Baptist missions and education and benevolences? To all of these questions the answer "No" must be given. How is it lost, then? It has united with a church of the Disciples—a church of that body of people whom some Baptists delight to call "Campbellites," and to hate as they hate Romanists, Unitarians and Mormons. Now, the Baptists of the Memorial Church will be taught to love Disciples of Christ, and to welcome them as brethren to their fellowship. They will no more reproach them with hateful names, and consign them with Mormons and Unitarians to the Vale of Hinnom.

This must be the "loss" spoken of by the Baptist World. Some Baptist preachers' sermons will lose several minutes of impassioned denunciation of "Campbellism," and Baptist audiences the luxury of a flight of oratory. But this sort of Baptist preacher or audience is not the kind the great Baptist brotherhood is depending upon for the maintenance of its splendid missionary and educational organizations.

Biblical Problems.

Herbert L. Willett.

Would you say that the narratives of creation in the Bible are fanciful accounts of the successive steps of evolution as we understand it today?

A. K. B.

Kansas City.

The narratives of creation, both that of the first chapter of Genesis and of the second chapter, were the common property of Semitic nations, as is shown by the fact that they appear in Babylonian poems whose age has been established as much older than the Mosaic period. They relate the story of creation in at least two of the forms in which it was commonly told in that age. The Hebrew writers made use of these narratives from the past to emphasize the only elements of the stories in which they were concerned, viz., the work of God not of the gods in creation. In the hands of the prophets the narratives, though still retaining their variant forms, teach that in the beginning, whenever that time may have been, it was Jehovah who made the heavens and the earth, that he made man as the climax of the creative work, that he made him in his own image, i. e. with the same faculties possessed by himself, and that he made him as the subject of moral discipline and spiritual culture. Neither the Babylonian nor the Hebrew accounts show any sign of belief in an evolutionary order of creation. The whole process was speedy, creative, immediate. To impose upon the biblical narratives the idea of creative "periods" to make them agree with the established facts of science is to totally misconceive the spirit and purpose of the Hebrew writers. They were interested in the process of creation only as they understood it in their day, and as it

offered itself as an illustration of the divine power. The evolutionary view, now accepted as accounting best for the universe as we find it, differs in method but not in meaning from the view of the Hebrew prophets. They accepted the belief that God worked in sudden and mechanical ways in the creation of the universe. We hold with Jesus that the Father has always worked at the tasks of the world. In both cases it is God who is the Creator. Evolution is simply the best explanation of the way in which he has worked at the creation of the worlds.

Would you say that the story of the destruction of the children by the bears at Elisha's command violates probability and is unethical?

A. K. B.

Yes. Our sole method of understanding the final authority of the prophets is by comparing them with Jesus who is the complete revelation of the Father's life and love. Such an event in the life of Christ as is related of the prophet Elisha is at once seen to be unthinkable. When John wished to call down fire from heaven upon the ungracious Samaritans, Jesus rebuked him with the assertion that they had not come to take men's lives but to save them. It need not be denied that the children of Bethel mocked at the young prophet with his tanned head, nor that he cursed them in the anger of the moment, nor even that they were destroyed by beasts. The difficulty arises in the supposition that such a curse was justified by the conduct of the children, and that it could have been effective in bringing about its tragic results. Such interpretations of God's character were not displeasing to the prophetic minds of early ages. But in the growing light of the larger visions of prophecy, which was always correcting itself and rising to higher levels, they fall away to give place to more just and adequate meanings for the message of revelation. Scepticism has too long flung these odds and ends of Old Testament tradition in the face of the world, affirming that this was the sort of thing of which the Bible was composed, and forgetting that all such incidents combined make but an insignificant portion of the great volume of preaching and practice which composes the Old Testament. It is not by denying to such stories their true value as commentaries upon the low plane of religion in that time that we reach the truth, but rather by attempting to see that in spite of such perversions of the idea of God, even on the part of great men, the work of the Spirit went forward and in the fulness of time a complete disclosure of God's nature appeared in the person of our Lord Jesus Christ.

Do you believe that God has ever yet delivered a message to man in the words of the spoken or written language of any nation?

Roodhouse, Ill.

L. W. Spayd.

The author of the Epistle to the Hebrews expresses admirably the process of God's self revelation in the words, "God, who at various times and in fragmentary ways spoke in times past unto the fathers in the prophets, hath in these last days spoken unto us in his son." Here the progress of revelation is explained as God speaking in the prophets. God has never left himself without witness among any people, but it was among the Hebrews that there were found some who perceived the will of God as did no others of any ancient people. The ordinary way in which this communication of the human and the divine was represented was in the form of divine utterances heard by the prophet and communicated to the people, or written down by the prophet as a record of his message. At other times the idea of a divine transcript is resorted to, as when we are told that God wrote upon tablets of stone. Yet even here the conception vibrates between a word spoken by God and written by the prophet and a record made by the finger of God. It is evident then that the prophets, who were so confident of their messages as divine, and who have proved them to be such by their results, were oppressed by the necessity of making their words authoritative to the people to whom they spoke. To all such the only final form in which a message can come is in the very words of God. So the Old Testament is full of such expressions as "The Lord said," "Thus saith the Lord," "The word of the Lord came, saying." Yet the free and personal manner in which the divine message is given by the different prophets, the rise from vision and dream, as in the cases of the earliest prophets to the high level of spiritual intuition occupied by the great prophets of the later age, and most conclusive of all, the use of the form implying direct divine verbal communication to one prophet while an equally authoritative and direct message of precisely opposite spirit and purpose is made to a later one, shows the biblical student that it was the content and not the method of the revelation of God's will with which the Old Testament concerned itself. "Holy men of old spake as they were moved, impelled, urged on, by the Spirit of God." It is in human lives that God has ever spoken. The Word has to

become flesh before it can be given to men. There is a childlike craving for graven characters and spoken words. But God has ever spoken in his own way, and the ages have learned that it is intelligible and sufficient.

In the Toils of Freedom.

(Continued from page 7.)

at once and clapping her hands she shouted, "Oh, here is the Prince! Miss Evelyn, here is the Prince!"

Evelyn was startled, and turning saw Jean coming toward her. "Why, Jean, where did you drop from? I did not know you were within a hundred miles of here," said Evelyn, as she went to meet Jean with outstretched hand.

"I surely have been transported to Fairyland where there are elves and fairy queens," said Jean.

"Oh, Jean! Did you hear my ridiculous fairy story?" and Evelyn blushed rosy and began to coil up her loose hair.

Jean thought her more beautiful than ever.

"Yes, and it was splendid as far as it went, but you did not finish it," and Jean looked searchingly into Evelyn's face. Her eyes dropped and she stooped to pick up her garden hat that lay on the grass. She felt that in a way Jean had understood her fairy tale, but with a merry laugh she said, "Oh, didn't I? Well, never mind about that, we will finish it another time; just explain your mysterious appearance."

"Well, I took the wood path from the depot and surprised Uncle Jasper and Aunt Mehetabel at the cottage, and Aunt Mehetabel sent me to find you;" but Jean did not go into detail about the eager questioning that had disclosed her whereabouts.

"Oh Miss Evelyn, let's go home! I'm sure it's most supper time."

Margaret had been watching Evelyn and Jean, and was beginning to feel a little slighted.

"Why, Margaret!" Evelyn had almost forgotten her. "This is my friend, Mr. Kirklin. Jean, this is little Margaret Hannibal, and she has been helping me have the very best time ever since I came."

"Margaret, I am just 'Jean' to you and Miss Evelyn, and you will let me into some of your good times, won't you?" and Jean picked the little sprite of a girl up and teased her high.

"Y-e-s, you can have part of me and part of Miss Evelyn, but you can't have all of her for she is my bestest friend," said Margaret with hesitation.

"Yes, Jean, Margaret and I will help to give you a jolly good vacation," said Evelyn.

"I'm glad, though, that you're not a real prince, for they nearly always carry off the princess. Come on, let's go!" and Margaret wriggled out of Jean's arms and skipped across the bridge and up the path, leading Jean and Evelyn a merry chase through the woods toward the cottage.

(To be continued.)

Newspaper Accuracy.

S. S. Lappin, editor of the Christian Standard, says, in reporting the Illinois convention at Chicago:

"The newspapers of Chicago are the limit of audacious impertinence and bald misrepresentation. Scarcely a line of truth regarding the convention found its way into print, though true and proper accounts were furnished repeatedly. A half-column report would contain three or four lines of the furnished facts, and the rest would be garbled guesswork and sensational conjecture. When shall we be delivered from this grievous affliction?"

Those friends of Professor Willett who insist on his getting a true statement of his recently criticised lectures in the daily papers will perhaps be able to see from Mr. Lappin's statement how impossible that would be. In the light of such an utterance, it makes one smile at good Professor McGarvey's naivete in saying that because the report of Dr. Willett's lectures was "printed in quotation marks," people could not refrain from giving it credit!

Thirsty For Knowledge.

"Now, children," said the history teacher in her most impressive manner, "I wish you to remember that the time to ask questions in my class is whenever anything is said which you wish explained. Do not wait until the time comes for recitation and then complain that you 'did not hear' or 'did not understand' when I talked."

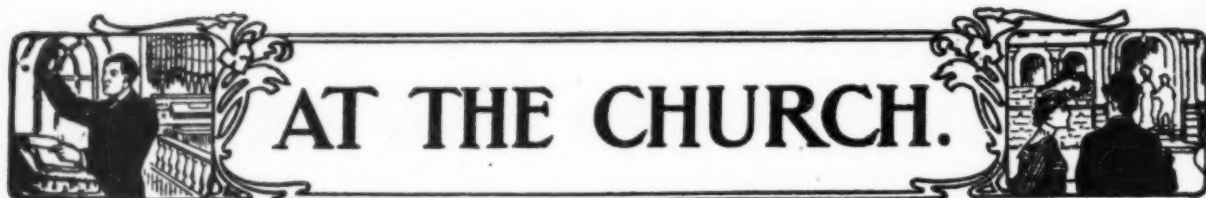
"Yes'm," chorused the scholars, cheerfully.

"Very well," said the teacher, "we will begin today with James First, who came after Elizabeth."

The new scholar raised his hand.

"What is it?" asked the teacher graciously.

"What made him come after her?" asked the new scholar, eagerly. —Exchange.



The Sunday-School Lesson.

Herbert L. Willett.

ISAIAH'S TEMPERANCE SERMON.

The greatest of the prophets of the Old Testament was Isaiah of Jerusalem. He lived during the reigns of Uzziah, Jotham, Ahaz and Hezekiah, or from about 760 to 690 B. C. He was a man of high social station, and his influence at the court of the kings of Judah was very great. He preached to the people the sanctions of righteousness in spite of the indifference with which the men of his time regarded the message. But there were those whose hearts were touched by the work of the great preacher, and he left an enduring mark upon the history of the nation.

Early Sermons of Isaiah.

His call occurred as he tells us in the year that King Uzziah died (739 B. C.). This call is recorded in the sixth chapter of the book which bears his name. Soon after, during the reign of Jotham the son of Uzziah, he began to preach. Two of his sermons of this period have come down to us. The first (chapters 2-4) is the one dealing with the theme of the "Exalted Mountain." It opens with a picture of the ideal Jerusalem, taken perhaps from some earlier prophet, and then contrasts with it the present condition. The conclusion is that severe judgments are to fall upon the city and its people.

The second sermon, from which the present study is taken, is contained in chapter five, with 9:8-10:4 inserted between verses 25 and 26. It is the sermon of "The Vineyard." On a fruitful hill a friend of the prophet's had set out a vineyard, with all the care which could promise results. To his astonishment only wild grapes appeared. Such had been the experience of God with the carefully planted and abundantly blessed Israel. No fruit had come to maturity. On such an unprofitable property only destruction could fall. The nation's doom hastened to its fulfillment.

Israel's Call to Repentance.

In the course of this arraignment of the sinful nation the prophet took occasion to name and denounce the sins of which the people, and especially the leaders, had been guilty. The first was monopoly. Certain men bought up all the land, till there was no place for the poor on the soil. Field was added to field and house to house till vast estates crowded all but the wealthiest out of possession. This sounds like a very modern charge. Monopoly is one of the facts of our own age which is rousing the conscience of the nation and compelling men to study afresh the ethics of Jesus.

The Sin of Strong Drink.

The second crime to meet the condemnation of Isaiah was drunkenness. Woe is pronounced upon those who spend their days in orgies of intoxication. From morning till night their one concern is self-indulgence. With musical instruments, which always ought to minister to the higher life of men, they aid on the work of depravity. The will and work of God are forgotten. The foundations of sobriety and sound public life are undermined. For these who thus indulge themselves are the leaders of the state. They are the men whose example ought to be a beacon light to all the people. What could be expected when such things prevail? The health of the public life is in jeopardy. The servants of the state are losing all regard for their offices as public trusts, and are employing them as means for private indulgence and debauchery. This, too, sounds like a very present and timely warning against abuses all too common in our own time. People say of the Old Testament that it is a very old and outworn book. Yet to compare its warnings and descriptions of sin with our own age one would think that it were the freshest treatment of public life, hardly dry from the press.

*International Sunday-school lesson for September 27, 1908. Temperance Lesson. Golden Text, "Wine is a mocker, strong drink is raging." Memory Verses, 22, 23.

Public Calamities.

The results of these public evils were already seen in the calamities that were falling upon the nation and the city. War had already thrust forth many of the people into slavery. The downfall of morals had brought misfortune and ruin upon the community. All classes were feeling the hardships in which they were involved. They should yet see such troubles as should bring all low, save the God whom they had forgotten, and who should remain exalted in righteousness.

The other classes denounced follow in rapid succession. They are the skeptics and eager sinners, who harness themselves to loads of iniquity and pull sins after them as with cart-ropes. They scoff at the prophet's warning of the wrath of God, and say the Day of God, the time of judgment on sin, will never come. Let God come on with his chastisements; they are not afraid.

Then the perverters come in for a rating. They change the values of good to evil and of evil to good. They delude the people with false estimates of conduct. You can never rely upon their words. They would make sin attractive and virtue odious. There are also the conceited, wise in their own eyes, but ignorant in fact. Men with no qualities for leadership are they, yet attempting to lead. All who follow them are sure to go astray. They are blind leaders of the blind.

Drunken Leaders.

Then at the close of the study the old warning is sounded against the dangers of strong drink. There are judges and public officials who ought to be men of strength. They are strong indeed—to drink wine! They are truly men of strength—to mix intoxicants! There alone have they ability. And the state and city to which they ought to devote their powers suffer because these shepherds have forgotten the flock and are only ambitious to please themselves.

A Public Trust.

Here again is the secret of public loss and scandal today. Office is too often a means of self-gratification rather than a noble duty to all the people. There needs again to be heard the voice of Isaiah in these days of ours. The very fact that the conscience of the cities and of the nation is being aroused on such questions shows better than anything else that Isaiah and the other prophets are being heard. Wordsworth cried out,

"Milton, thou should'st be living at this hour."

But the cry of Wordsworth and many others is the best proof that Milton and the ideals for which he stood are living again in the souls of men. So with the prophets. Isaiah speaks again in every preacher and teacher who stands up against the unsocial practices of an age like our own. In every effort to put down the dreadful curse of the saloon, the prophets, who never knew anything in the public life of Israel so vile as the saloon, are speaking afresh. It is for us to see that their protests against the sins that kill are made effective in the social order of our time.

Daily Readings:—Monday, Warnings and woes, Prov. 23:20-35; Tuesday, Undermines the character, Rom. 13:7-14; Wednesday, Brings divine judgment, Isa. 5:8-25; Thursday, Makes cruel and selfish, Hab. 2:9-20; Friday, Deceiving and deceived, Luke 21:19-38; Saturday, Destroys the strong, Isa. 28:1-13; Sunday, Worldly and ungodly destroyed, 2 Thess. 1:3-12.

The Prayer-Meeting.

Silas Jones.

FRUIT-BEARING.

Topic, Sept. 30. John 15:1-8.

In the Old Testament Israel is likened to a vine. The fruit of the vine Israel was never altogether satisfactory. Many times it yielded wild grapes. It may be that the Lord was contrasting himself with Israel when he called himself the true vine.

In the Day of Darkness.

The disciples were to be sifted by temptation. The Lord reminds them of the supreme matter for their consideration. They were to

meet bitter taunts and their lives would be endangered, but they were to think first of the relation in which they stood to the Master. Their union with him would make them all that men ought to be. For us of this day the emphasis needs to be placed where Jesus put it. What will all our learning, wealth, and organization profit if we abide not in Christ? Our darkest days may come when all men speak well of us and of the gospel.

The Pruning.

The vinedresser does two things; he cuts off the useless branches and he prunes the fruitful ones so that they bring forth more fruit. A church is to be congratulated when it encounters difficulty. The cowards run at the first sign of danger. They say that if the church had money to put up an attractive building, to employ a more eloquent preacher, if it would get rid of a few disagreeable people, they would stay with it. Every church in the land has these miserable cowards in it. They know nothing of the spirit of sacrifice and therefore nothing of Christianity. Like Judas, they are ready to betray the Master when the high priests of worldliness and greed seek to destroy him. The true disciple is helped by hardships to overcome his faults. He learns by the things he endures to trust his own heart, to feel that it is loyal to the Christ. Much as we dislike the rough road we admire still less the men and women that have always walked in smooth paths. We do not believe in the soundness of their morals or religion.

Ask What Ye Will.

Oneness with Christ causes the lips to speak forth the praises of God and to ask for the things that God is pleased to grant. The vain repetitions of the heathen come from empty lives. Where there is no knowledge of the goodness and mercy of God, men may cry out to the higher powers as they would to a heartless tyrant; they can not pray to the Father in heaven for the extension of his kingdom through all the earth. One of the noblest fruits of union with Christ is true prayer. Formal prayers we have in abundance, more than we like to hear. We have too few of the prayers that bring us to the very throne of God, rebuke our selfishness, purify our hearts and increase our faith.

The Glory of God.

"Herein is my Father glorified, that ye bear much fruit." I saw the other day the United States flag waving over the playgrounds of Ogden Park, Chicago. The nation is exalted when its emblem is displayed by those who serve the people. The flag over the playground teaches patriotism. God is glorified when those who employ the symbols of faith are servants of mankind. Is your church despised or ignored by the people of your community? Ask whether it has made itself necessary to the life of the people. You may find that it is to the credit of the people that they despise it, for it may not be doing the work of the Lord. Marion Lawrance says a Sunday-school is generally as large as it deserves to be. We may say the same of a church. A church that is doing what God demands of it will be honored and God will be glorified through it.

Teaching Training Course.

H. L. Willett.

Lesson XVI. Outline of Bible History.

1. The Hebrews.

While the Bible is not a book of history, its purpose being to reveal the life and purposes of God, it is still so interwoven with the experiences of the Hebrew people, through whom that revelation was made to the world, that the important events in their history are the landmarks of revelation. The Hebrew people was chosen to be the race through whom the true faith should appear, not because it was more cultured than others, nor because God preferred it to its neighbors. It was because it possessed the qualities of teachableness and appreciation of the divine will, and was better able to serve as an instrument through whom all nations might be blessed. The Hebrews belonged to that group of nations called Semites, the descendants of Shem. They were closely related by race to the Assyrians, Babylonians, Arabs, Phoenicians, Moabites and Edomites around them. They came into Canaan as a small group of people under the leadership of Abraham, just as other migrations had brought other groups of Semites into the same region at an earlier date. They came from a land where idolatry was practiced, and even in the western region, which they now occupied for a time, they were surrounded by idolaters, the Canaanites of the low country, and the Amorites of the hills. Here Abraham and his

family built their altars to the true God, and though strangers in the land, lived successively at such centers as Shechem, Beersheba and Hebron. (Gen. 12-25.)

2. The Settlement in Canaan.

The patriarchal history of the Hebrews includes the names of Abraham, Isaac, Jacob and the twelve sons of the latter, who became the fathers of the twelve tribes of Israel. Israel was a name given to Jacob, and it soon became the title of the entire group of clans. One of the sons of Jacob, Joseph, was carried into Egypt and rose to high favor at the court of the Pharaoh. Impelled by famine and the better opportunities offered by the hospitality of the Egyptians, the Hebrew tribes migrated to the region of Goshen in the east of the Delta in Egypt. Here as time passed their condition became increasingly difficult, owing to the oppression with which, under the change of dynasties to native princes, they were treated. At length, some time in the thirteenth century B. C., probably not far from the year 1200, the oppressed people departed under the leadership of Moses, who from this time became the recognized head of the nation, and whose influence was perpetuated throughout its history. The journey led across an arm of the Gulf of Suez, where the providential deliverance of the people in the face of almost certain destruction forever fixed itself in the memory of Israel as the proof of Jehovah's power and protecting love. In the wilderness at Mt. Sinai the primitive institutes were promulgated by Moses and the religion of Israel as a belief in the one God and as the effort to fulfill his righteous will assumed definite form. Moses led the people toward Canaan, the land where their fathers had dwelt, bringing them, through the conquest of Edom and Moab, to the regions east of the Jordan, where he surrendered the leadership to Joshua. Under the command of the latter Israel gradually came into possession of Canaan west of the Jordan, although for many years the people were closely associated with their idolatrous neighbors, the former possessors of the land. (Gen. 26—Josh.)

3. The Days of the Judges.

The period that followed was one of very slow and painful growth toward national unity. The leadership of strong men like Moses and Joshua was lacking. The religious life of the people was too often characterized by superstition and idolatry through the example of the Canaanites. Here and there local chieftains arose in answer to the necessities of their own tribes, but "there was no king in Israel in those days, and every man did that which was right in own eyes." Among the leaders who brought deliverance to different sections of the nation were Deborah and Barak, Gideon, Jephthah, Samson, and Samuel. Under the latter the nation began to acquire a sense of unity and a truer conception of the nature of God and the demands of religion upon them. (Judges, Ruth.)

4. The Hebrew Monarchy.

It was the preaching of Samuel and those associated with him in the prophetic work which brought to Israel at last the desire to manifest more fully its life as a people with definite purposes and with a unique religion. The people asked for a king, and Saul, a man of the tribe of Benjamin, was chosen. A man of excellent qualities, but not in true sympathy with the program of Samuel, Saul's kingship was scarcely more than experimental. It soon became evident that another kind of man must assume the leadership in Israel. This man was found in David of Bethlehem, a member of the tribe of Judah, whose rapid rise to popularity at the court of Saul gave promise of better things. He came to the throne about 1017 B. C., and ruled for forty years. During this period Jerusalem, the stronghold of the Jebusites, was captured and made the political and religious center of the nation. The organization of the kingdom was begun in a manner unthought of in Saul's day. A standing army was maintained, and revenues were secured from the various provinces. The boundaries of the kingdom were extended through the personal achievements of David, and later of his chief warriors. The ark of Jehovah, which had remained in obscurity since the days of the Judges, was brought to Jerusalem with rejoicing, and preparations were made for the erection of a temple. Solomon, the son and successor of David, increased Israel's territories and renown. Ascending the throne in 977 B. C., he reigned, like his father, forty years. He erected palaces in Jerusalem, and completed his father's plans by building the temple on the height of Mt. Zion or Moriah, north of the city. Commerce with neighboring nations was encouraged and expeditions were sent to India and the west, which brought back treasures to enrich the capital. (I Samuel—I Kings.)

(To be concluded next week.)

Take the bow of faith and the arrow of prayer.—Macduff.

With The Workers

CHURCH EXTENSION NOTES.

Remember that the books close on Wednesday, September 30th, and that all offerings should be sent promptly on Monday, the 28th, so as to reach Kansas City by the 30th. Remit to G. W. Muckley, 500 Water Works building, Kansas City, Mo., by personal check, draft, express or money order.

There are now before the Board worthy applications for loans aggregating \$97,000. Offerings should continue to be taken in October until every cooperating church is heard from. Do not refuse to send an offering because it may be small. Let us join heartily in a work so necessary to the mission churches we have created.

Many new applications will be coming in after the offering for aid to build. Note this fact: Only the worthy church is aided. The really needy church is the one that, having done everything to help itself, is yet unable to build its workshop and home. Let all the brethren note that these churches are self-reliant, after all, because they ask for loans, not gifts; loans that will be returned to the Board to go out again.

Since September 1st three new annuity gifts have been received: \$300 from a brother in Indiana, \$250 from a sister in California, and \$300 from a sister in Colorado. Plan to give some annuity money this fall to the Board of Church Extension, because annuity money builds churches just the same as 4 per cent money. As to the plan, inquire of G. W. Muckley, 500 Water Works building, Kansas City, Mo.

Rev. M. M. Davis, of the Central Church, Dallas, Texas, has resigned, after a pastorate of many years. We understand his resignation has been accepted.

The newspapers are announcing the union of Free Baptists and Disciples in the control of Kenka College, New York, by the Disciples gaining a half-interest in the institution. S. E. Space is the president.

Waynesburg, Pa., Sept. 10th, 1908.

I spent my vacation month of August in supplying the morning service at the East End Church, Pittsburg. During the evenings of the week and Sunday evening I held a meeting at Lone Pine, Pa. This was my second meeting with this church. It was a good meeting. There were forty added, all by baptism. Brother I. N. Fry will preach for this church the coming year. The work at Waynesburg moves along hopefully.

F. A. Bright, Minister.

A good meeting is in progress at Flanagan, Ill., conducted by John R. Golden and Charles E. McVay, singer. Mr. McVay has organized a large junior and senior chorus. The meeting has been in progress but a few days, and there have already been some accessions to the church. R. E. Thomas is the local minister. The meeting will continue throughout September.

H. F. Kern closed a two weeks' meeting at the New Salem, Mo., church Sunday evening,

September 13. There were seven confessions and good interest was shown in the work.

TELEGRAMS.

Grand Island, Neb., Sept. 14, 1908.

Christian Century:—Meeting closed with twenty added at last night's invitation, making 129 total. Bible-school almost trebled; new converts pledge \$500 to current expenses; pastor's salary raised, church rejoicing. Missouri Valley, Iowa, next.

Wm. J. Lockhart and Garmong.

Fostoria, Ohio, Sept. 13, 1908.

Christian Century:—Hundreds could not get in to hear Herbert Yeuell tonight. One hundred twenty-six to date; twenty-two today. Wonderful victory for this conservative city and comparatively unknown church. Two union meetings within a year utterly failed. Our audiences very safe and confessions every service. Yeuell's two men's and women's meetings greatest in history of Fostoria. Membership doubled. We are praising the Lord for this victory. V. G. Hostetter.

A VISION OF A CHRISTIAN COLONY.

Rev. S. J. Vance.

I am planning a return trip to the Great Snake River country of Southern Idaho with a view to securing a home under the Carey Act on which to live when I am too old to preach, as I am not yet reconciled to the Osler Act.

Under this Act (the Carey Act, not the Osler Act), one can buy land at 50 cents per acre of the state and secure a perpetual water right at \$15 to \$35 per acre share on ten annual payments and this in a land of the big red apple, big hay-stacks, wheat 30 and 60 bushels per acre, sugar beets 20 tons to the acre and other bountiful crops with a genial sunshine and a health-giving climate.

Last month I stood on an 80,000 acre tract of this land just opened to settlement under the Carey Act by the Big Lost River Irrigation Company and had a vision. A vision of a great colony of prosperous, contented and happy Christian homes on these broad rich acres and when I awoke I thought, why not realize the vision, for it is here I want a home and it is here you can get one, my brother, if you want it, as there are yet 60,000 acres of this fertile valley unappropriated, but it will not remain so long.

If you wish to investigate with a view to a home, write me, enclosing stamp for reply and I will gladly give you what information I can about this most wonderful country.

Curthage, Mo.

An Irishman intended to take up a homestead claim, but did not know how to go about it. "Mike," he said, "you've taken a homestead, and I thought maybe you could tell me the law concerning how to go about it." "Well, Dennis, I don't remember the exact wording of the law, but I can give the meaning of it. The meaning of it is this: the government is willing to bet ye one hundred and sixty acres of land agin fourteen dollars that ye can't live on it five years without starving to death."—Philadelphia Public Ledger.

WHAT MAKES GRANDMA CROSS?

My mamma's gone away today,
And grandma's cross;
My mamma told me to be good.
I've tried to help just all I could,
And haven't done a thing that should
Make grandma cross.

I cleared away the breakfast things
Quick as a fly;
The gravy spilled a little mite,
Although I hugged the platter tight.
But, if I was an "awful sight,"
I didn't cry.

I went upstairs to make the beds
And dust around;
I filled the bathtub to the brim,
So Jack Tar could learn to swim—
And then I jumped in after him
Before he drowned.

I really thought the parlor should
Be dusted, too;
An angel fell down on his face
And hit a Royal Worcester vase—
I put the pieces back in place
With Stickum's glue.

I've been as good as good can be—
But grandma's cross;
I've swept, I've ironed all my clothes,
I've washed the windows with the hose,
What in the world do you suppose
Makes grandma cross?
—Sarah Abbey Davis, in Children's Magazine.

—"What's your occupation, bub?" asked a visitor at the Capitol of a bright boy whom he met in the corridor. The boy happened to be a page in the White House. "I'm running for Congress, sir," he replied.—*Christian Intelligencer*.

A little colored boy was sentenced to a short term in the penitentiary, where he was sent to learn a trade. A friendly white acquaintance asked, "Well, what did they put you at in prison, Ranse?" "Dey started in to make an honest boy out'n me, sah." "That's good, Ranse, how did they teach you to be honest?" "Dey done put me in the shoe shop, sah, nailin' pasteboard on'er shoes fo' soles, sah."

The old gentleman was very angry, there could be no doubt about that. Threatening the other with his fist, he shouted, "If your brain was put in a mustard seed it would have as much room as a shrimp in the Atlantic!"

On leaving his study, which is in the rear of the church, the pastor of a church in Brooklyn saw a little boy, a friend of his, talking to a stranger. "What was he saying to you, Dick?" asked the divine as he came up to the youngster. "He just wanted to know whether Dr. Blank was the preacher of this church." "And what did you tell him?" "I told him," responded the lad, with dignity, "that you were the present incumbent."—Philadelphia Public Ledger.

—Eighteen magnificent state buildings at the Jamestown Exposition, which originally cost between \$300,000 and \$350,000, have all been sold for about \$56,000, just about one-fifth of the original cost.

BEFORE THE BOOKS CLOSE.

Treasurer, Do not Steal! Of course you would not for yourself. No, you would not even steal for your children or your church! What do you call it when money given for Missions is used for the janitor's wages or the minister's salary or interest on the church debt?

Minister, do not halt! If you have shunned not to declare the whole counsel of God, your church has had fellowship in every good word and work. Look over the receipts and see that the assortment is complete: State Missions, Ministerial Relief, Education, Foreign Missions, National Benevolence, Home Missions and Church Extension. Look into the record of the Bible school, Christian Endeavor and C. W. B. M. When you are sure that all is well, come on down to New Orleans and help to rightly inaugurate the greatest year of all!

Christian, do not Murder! "Destroy not with thy meat him for whom Christ died!" We are near the end of the year for all the organized agencies through which the churches of Christ are advancing his kingdom. Devote an evening to examining your personal record since last September. You have completed the circle of the year and God's grace has not failed at any point. But are there not some entries that you wish made to your credit before the books close? Compare your outlay for food with your payments to your local church. Put side by side your expenditures for clothing and your gifts to benevolence. Bracket together your rent and your offerings to your college. How do Missions compare with Pleasure in the year's outlay? Or has the extension of God's kingdom become your chief delight? Have you not forgotten the disabled preacher who forgot himself for you? Square up like a man and then you'll feel able to come down to New Orleans!

W. R. Warren, Centennial Secretary.

FOR SALE—A Bargain, Preacher's library, including Meyer's Commentaries on New Testament, Hastings' Dictionary (6 vols.) Century dictionary (10 vols. with case) many others up to date. Prices and list sent to applicants. About 30 per cent below cost. J. W. J., Lock Box 175, Rockwell City, Iowa.

THE NATIONAL BENEVOLENT ASSOCIATION.

The National Benevolent Association has just received a fine two-flat house in St. Louis. This property was given for the enlargement of its work for aged, indigent disciples.

The Association is exceedingly anxious to sell this property as it is in great need of money. The Jacksonville, Illinois, Home is full, with many worthy applicants waiting an opportunity to enter.

The property is very attractive for a home or an investment. He who buys it will help himself, his brethren and the Lord.

Two friends of the Gospel of the Helping Hand have recently made contributions on the annuity plan. Mrs. Eliza Williams has given \$200 and Mrs. Ann M. Cook \$400. One of these good sisters is an old friend of the cause. She has the joy of having given for several years for the benefit of her less fortunate brothers and sisters. The other is just entering heartily into fellowship with Christ in this holy ministry.

Chas. Reign Scoville will deliver the address for the Gospel of the Helping Hand at New Orleans. The National Benevolent Association will present an exceptionally stirring program at our National Convention.

The Association is just closing one of the most fruitful years in its history. It has been a hard year, however. While Easter offering showed a very decided gain over last year, the offering for the entire year is less than last year. Its candle has burned at both ends. The business depression in the country reduced the income and increased the outgo by increasing the number needing aid. The new building in St. Louis, made necessary if the orphanage was to continue its great work, has greatly added to the Association's burden. The income has been light during the summer. The Association is the sole support of about 400 orphan children. It calls upon every friend of Christ to come into fellowship with him as he seeks through his church to feed the hungry and clothe the naked.

BETHESDA ACADEMY—A PECULIAR INSTITUTION.

Bethesda Academy, an Industrial School and Orphanage located at Limestone, Tenn., appeals for aid to carry on its special class of work, the education and Christian training of the poor of the mountain children, the cotton mill children, the coal mining children and the children of the common farm renter and laborer of the South. This institution seeks only that class of young people and orphan children turned down by the existing schools and colleges. It advises all able to pay their way at other schools and colleges to go to them. It confines its efforts entirely to that class absolutely unable to pay their way in other schools. There are now in the Institution almost one hundred children and young people dependent upon the free will offerings of God's people for food and clothing. New buildings are going up for the institution, a plant being built to accommodate five to seven hundred children and young people. Applications are on file from every southern state, besides a number of states in the West and North. This Institution has never turned a real needy child or young person from its doors. It owns a fine farm of two hundred and fifty acres of land, and prominent people over the country are uniting to raise \$400,000 more fully to equip the institution and enlarge it until it can fully do the great work laid upon it. If room was at the disposal of the institution, two hundred children would be in the Home within the next three months. What Tuskegee Institute means to the negro of the South, Bethesda Academy will mean to the mountain, cotton mill, coal mine, and farm renter white child. A postal card will bring to your address a copy of "The Bethesda Beacon" published in the interests of this institution. Will you not send your check today? Food, clothing and education are badly needed.

References: Any responsible business man in Limestone, Editor Herald & Tribune, Jonesboro, Tenn., Rev. Dr. R. H. McCready, 156 Fifth avenue, New York, Rev. E. W. Beeson, Emporia, Kans., Bank of Limestone, Tenn., Rev. Dr. J. H. Aughey, Newton, N. J., Rev. Dr. G. A. Duncan, Knoxville, Tenn.

All of the above have a personal knowledge of the Institution. Address all communications to Rev. William T. Morgan, Limestone, Tenn.

CHRISTIAN WOMAN'S BOARD OF MISSIONS.**Forecasts for the National Convention.**

The Church in all lands is making preparation for this. Gifts and reports of work are coming from India, Jamaica, South America, Porto Rico, Mexico, New Zealand, Africa, and from all our missions in the United States.

The delegates and all who can attend are studying the program and in thought and prayer are making ready for the feast of days. A great host who cannot attend are aiding in the gathering of funds and the compiling of reports and even now are looking in hopeful anticipation toward the Annual Convention.

The receipts for September, 1907, were \$55,849.91. If we can make our receipts \$60,000 for September, 1908, we will reach our financial aim. Tell this out to the friends and encourage the very best effort possible. We believe it can be done. You perhaps have noted that the June, July and August receipts for 1908 have exceeded the receipts for the corresponding months for 1907.

Our speakers feel the burden of responsibility. This sense of obligation will yield masterful messages. Leaders in the council chambers are searching the field of methods that in the convention conferences the newest and best agencies may be evolved.

Prominent speakers will be W. G. Menzies of India; C. H. Winders, Indianapolis; W. R. Warren, Pittsburgh, and Mrs. N. E. Atkinson, Indianapolis. The Netz Sisters and Miss Una Dell Berry will thrill our hearts with their beautiful song messages.

The Missionaries' period is always a good hour—the choicest in point of real heart power. Four of our lands abroad, India, Mexico, Porto Rico and Jamaica, will be represented.

A KENTUCKY EXPERIENCE.**Coffee and Tea Still at Work.**

A Ky. lady had a very agreeable experience, in leaving off coffee drinking which she found harmful, and taking on Postum. She never loses an opportunity to tell others of her good fortune. She says:

"For over twenty years I suffered from nervous trouble. Four years ago I was down with nervous prostration and heart trouble. After several months of misery, my doctor, one of the best in the country, told me I must quit coffee and tea.

"What was I to do? I must have some warm beverage for breakfast as I had never done without one in my life.

"I decided to try Postum, little thinking it would amount to anything. At first I did not like it, but when we boiled it 15 minutes, until it was dark and rich, it was delicious, and I soon began to feel better.

"After using Postum constantly three years I feel like a different person. I always had been a poor sleeper but now sleep well and am in perfect health. And I give the credit to Postum.

"My entire family now use it in preference to any other beverage at meals. I am an enthusiastic friend of Postum and I know that what it has done for me it will do for others, so I never let a chance go by to recommend it to those who suffer from coffee drinking."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

resented. Mrs. Menzies and Miss Zonetta Vanca will speak for India.

J. H. Fuller and Mrs. Bertha Mason Fuller will be there from Monterey, Mexico, also Miss Bertha Westrup.

Mrs. Maria Reynolds Ford and Miss Nora Siler will speak for Porto Rico.

William Pearne and wife, who have served the work in Jamaica, will bring a message from our first foreign mission field.

Mrs. N. E. Atkinson will give the closing address and conduct the memorial hour.

Mrs. M. E. Harlan, Cor. Sec'y.

A FINAL WORD.

This is our last word before the books of the Foreign Society close, September 30. It is important that every church and Sunday-school and Endeavor Society and personal friend of the work send in their offerings before that date. This will be recognized at once.

We gladly report personal offerings pouring in from every quarter as never before. We ask all for one final rally.

So far we have received more different gifts than in any former year. This indicates a wide and growing interest. It seems now that the churches, Sunday-schools and Endeavor societies, both in numbers of contributions and in total amounts, will surpass all previous records. There is a threatened loss, however, in annuities.

For the first ten days of September there has been a gain of \$1,923 from the churches, \$506 from the Sunday-schools and a total gain from all sources for ten days of \$4,547.

It is gratifying to be able to report twenty new missionaries sent to the field, the greatest number in any one year in the history of the work. Most cheering news comes from every mission field.

Let all the friends of the work remember that the books must close promptly, September 30, for the reports to the New Orleans convention, October 12.

Please forward to F. M. Rains, Box 884, Cincinnati, Ohio, who will promptly return a proper receipt.



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Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

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By Wm. J. Kirkpatrick and J. H. Fillmore

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BELLS BUCKEYE BELLS, CHIMES and PEALS are known the world over for their full rich tone, durability and low prices. Write for catalog and estimate. Established 1837. The E. W. Vandusen Co., 422 E. 24th, Cincinnati, O.

AN APPEAL TO THE BROTHERHOOD FOR THE RELIEF OF AN AGED SISTER IN DISTRESS.

Dear Brother Editor:—Knowing no other way I can bring about relief for my aunt, Miss Mary E. Sparks of Bennett, Iowa, in her present distress, being a deformed scrofulous cripple and thus physically deprived of lifting this burden privately. Noticing the good works our brotherhood has done along this line I write asking you if I can place an appeal before them through the Christian Century asking aid in raising a subscription for said aunt's relief?

Her condition is as follows. Owning a small home in the country where she hoped to spend her days, but for lack of funds to meet repairs her house has gradually gone to ruin until now it has been pronounced by the county poor authorities as unsanitary to live in.

It is in the following condition: Previously a four-room cottage, but now the kitchen is completely worn out and abandoned, leaving but one room to serve as kitchen, dining and living room; in this room the windows are all worn out, upper part completely worthless, making it inconvenient and in one impossible to raise the lower sash, and thus causing the heat to be very uncomfortable in the summer. Besides this room there are two small bed chambers, one unfit for use, owing to its window being completely closed up. Floor and doors wearing out and plaster falling off the walls of all the rooms. Outside the house, the roofing and weatherboarding are rotting and falling off, making the house very damp, uncomfortable and unhealthful in both summer and winter. This is why the poor authorities are making a complaint; while they affirm they will not render enough private aid to repair the house, they are requesting that we go to the poorhouse.

Not knowing any way to better her condition, the trouble has nearly worried my old aunt to death, as she cannot bear the thought of being separated from her home.

This is why I come to you asking that you help me raise a subscription to save her her home, as this is all my physical condition will let me do.

Believing it to be the reader's due to be told a little of the private history of those asking their charity, so that they will know they are not aiding impostors, I give a short sketch of my aunt's life, a personal remark, and the signature of one of our town merchants as reference to testify that this cause is worthy of your sympathy and aid.

Mary Ellen Sparks was born in Green county, Ohio, ninety-five years ago, was the youngest child of Andrew S. and Jane Sparks and is the only surviving member of her parent's large family of twelve. Her father was among the first that entered the reformation, giving his whole heart to the cause of Christ and bringing up his children strong in the faith.

Aunt Mary united with the church in Green county, Ind., her parents having moved there at an early date, later moving to Cedar county, Iowa. Here Aunt Mary entered membership in the Inland Christian Church, which was a thriving body at this time, entering and working faithfully in the Sunday-school and church work until the disorganization about twenty years ago. Was highly esteemed by the ministers who preached for this congregation, namely Bros. Simpson, Ely, Ingram, Painter, and others.

Personally I am a member of the First Christian Church of Davenport, Iowa, being immersed October 9, 1906, by Bro. A. Martin while he was ministering to this congregation at this time, and if he happens to see this letter will recall the incident.

Will those contributing to the subscription please send funds in some safe way? Address letters to Cora C. Haselton, Route 1, Cedar county, Bennett, Iowa.

Testimony:—The following party testifies by his signature to the truthfulness of Miss Sparks' above related condition.

R. J. Johann, Bennett, Iowa.

A MODEL MISSION STUDY CLASS AT NEW ORLEANS CONVENTION.

Professor C. T. Paul of Hiram College is to conduct a Convention Mission Study Class during the National Convention session this year. This promises to be one of the most interesting and helpful features of the entire convention. Professor Paul has taught for years, the largest mission study class in the world. This last year the enrolment was about 200. His class is the most popular in the college. He knows how to popularize mission study. Many classes are being organized all over the brotherhood. The great question is "How may I teach missions in the most successful way?" Those who attend the New Orleans Convention can have an exhibition of the real thing. Professor Paul will use a text book on Home Missions and one on Foreign Missions. A large hall in the same building with the convention auditorium has been secured. The class will be held from 8:30 to 9:30 each morning. This will be before the regular program begins and will not interfere with it in the least. Every preacher and worker in attendance at the convention should attend this class straight

THE WAY OUT

From Weakness to Power by Food Route.

Getting the right start for the day's work often means the difference between doing things in wholesome comfort, or dragging along half dead all day.

There's more in the use of proper food than many people ever dream of—more's the pity.

"Three years ago I began working in a general store," writes a man, "and between frequent deliveries and more frequent customers, I was kept on my feet from morning till night.

"Indigestion had troubled me for some time, and in fact my slight breakfast was taken more from habit than appetite. At first this insufficient diet was not noticed much, but at work it made me weak and hungry long before noon.

"Yet a breakfast of rolls, fried foods and coffee meant headache, nausea and kindred discomforts. Either way I was losing weight and strength, when one day a friend suggested that I try a 'Grape-Nuts breakfast.'

"So I began with some stewed fruit, Grape-Nuts and cream, a soft boiled egg, toast, and a cup of Postum. By noon I was hungry but with a healthy, normal appetite. The weak languid feeling was not there.

"My head was clearer, nerve, steadier than for months. Today my stomach is strong, my appetite normal, my bodily power splendid and head always clear."

"There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

through. The text books used will be "The Why and How of Foreign Missions" and "The Frontier." We believe hundreds of strong mission study classes will result from this class. The hour has been put early in the morning that the minds of the people may be alert and receptive. It would be vastly worth while to attend such a class before breakfast. Eight thirty is not early—the class is possible for all. The sessions will be held Saturday, Monday, Tuesday, Wednesday and Thursday mornings.

"THE FRENCH MARKET IN NEW ORLEANS."

The French Market was at first a resort for the Indians, who brought for sale the dried sassafras leaves from which "gumbo file" is made. These Indians belonged to the powerful Choctaw tribe, which never took up arms against the United States, but were bound by deepest ties to the early troubles of the settlers of Louisiana, were always at the side of the colonists in the early troubles of the settlement, and when Jackson led the

Americans against the British, on that memorable 8th of January, 1815, they followed the fortunes of the Americans and merited a compliment from "Old Hickory" in his report to the government.

In 1723 the French first built the market on this spot; but it was destroyed by a hurricane, and the present market was built in 1813 at a cost of \$30,000 and stands on the exact spot where the first market was built.

The buyers and sellers are men and women

of all races; there are the Gascon butchers, the Italians and Spanish fruit venders, the German and Italian vegetable women; there are the Moors with their strings of beads and crosses, fresh from the Holy Land; there are peddlers and tanners and small notion dealers, the "rabais," "Mew" with their little stores on wheels, there are Chinese, Hindu, Jew, Teuton, Malay, Spanish, French, Creole and English all united in a ceaseless babel of tongues that is simply bewildering.

Pure Refined Paraffine

For Sealing Preserves, Jellies, Etc.

It's the simplest, easiest and surest protection for all the homemade products.

After cooling, simply pour a thin layer of the melted paraffine over the jelly or jam, as the case may be. Hardens almost immediately.

Pure Refined Paraffine is odorless, tasteless, harmless. Unaffected by acids, water, mold, moisture, etc. It has many other uses—so many that it has become a household necessity. It is also used for washing, ironing and starching. Full directions with each cake. Sold everywhere.

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Torturing Animals To Assist Science

Is A Cruel Method to Follow, But It Has Saved Many Human Lives.

Prof. Pawlow, of Russia, was engaged for many years in experimental work, trying to learn the workings of digestion, especially the digestive glands.

He, with able assistants, operated upon dogs, cats, guinea pigs and other animals.

His methods were seemingly painful, but he gave to science a work which won the Nobel prize and made for him an undying fame.

Science penetrated the secrets of nature. Prof. Pawlow saw animals digest food. He analyzed juices from every part of the digestive canal and stomach under all conditions of digestion. He spent years of ceaseless study amid the howling and dying beasts, but he won, and science today looks upon him as a great man.

"To do a great right do a little wrong" Shakespeare said, and Prof. Pawlow obeyed this trite saying.

Stuart's Dyspepsia Tablets are prepared by the most scientific process. They are produced by modern appliances, and meet the demand of 20th century chemistry.

They give man the means to correct his infirmities of stomach and digestive organs.

They enrich the blood, give nature the juices and fluids she lacks, stop the formation of noxious gases and the fermentation of food. They neutralize powerful acids and alkalies, which irritate and devour the stomach. They prevent and relieve bowel and intestinal trouble and soothe the nerves.

They should be used after every meal whether one has dyspepsia and stomach trouble or the stomach be naturally healthy. By their use one may eat at all hours and whatever one desires and they help the system digest or throw off such food. They are thoroughly meritorious as their tremendous sale and popularity illustrate.

Every drug store has them for sale, price 50c per package. If you would like to test their merits free, send us your name and address and we will send you a trial package by mail without cost. Address F. A. Stuart Co., 150 Stuart Bldg., Marshall, Mich.



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College of Law

One of the oldest and best equipped schools of the Middle West. Offers a three year course in law subjects leading to the degree of Bachelor of Laws. Also a combined course leading to the degree of A. B. (or Ph. B.) and LL. B.

The location in the capital city of Iowa gives the student an opportunity to become acquainted with the procedure of the courts, both state and federal, and affords excellent facilities for research work. The course of instruction has been carefully arranged—the best law cases and lecture systems having been judiciously combined.

College of Liberal Arts

Offers courses of four years based upon high school courses, four years in extent, leading to the degree of A. B., Ph. B., S. B. Courses, requiring an additional year's work, leading to the corresponding Master's degree. Courses are also offered in combination with the Bible College, the Law College, and the Medical College.

The system of instruction embraces a major, a minor and elective subjects, thus permitting the student to arrange such a course as will be best adapted to his needs.

College of Medicine

Offers a course of four years based on four-year high school courses.

First two years' work taken at University, where anatomy, physiology, chemistry and other fundamentals are taught. Each department has thoroughly equipped laboratories.

Last two years' work at New Medical Building. Centrally located. General adjacencies unsurpassed.

Clinics in hospitals and college free dispensary.

Combined courses leading to the degree of A. B. and M. D., or S. B. and M. D.

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The best possible provision for instruction of teachers in all subjects for certificates of any grade, for credits looking towards advanced standing in general and special professional lines.

Provision for those who wish to begin work at any time after May 15th, making it possible to get three months instruction in certain lines.

College of Education

A school primarily for teachers. Offers courses of four years, based upon high school courses four years in extent, leading to degree of B. Ed. The student completing the work may also receive the degree, A. B., Ph. B., or S. B., if work has been properly planned.

Two-year courses have been arranged especially for those preparing to teach in small high schools, or in the grades, and for primary, kindergarten, oratory, music, drawing, physical culture, and domestic science teachers and supervisors.

Conservatory of Music

The largest institution presenting musical instruction in the Middle West. The aim is not to count growth by numbers of students, but by their musical equipment and ability to present to others that which they studied here.

Courses are offered in voice, piano, pipe organ, violin, harmony, music history, piano tuning.

College of the Bible

Offers English courses, based upon a four-year high school course, leading to a certificate. Graduate course, requiring three years' work, leading to the degree of B. D. Combined courses leading to degrees of A. B. (or Ph. B.) and B. D.

The college endeavors to make its course of instruction adequate to the growing demands of missionary students.

The chief purpose is to provide biblical instruction on liberal and scientific principles for students, irrespective of church relations, and at the same time furnish ample facilities in education for the Christian ministry. It seeks to encourage an impartial and unbiased investigation of the Christian scriptures.

The University High School

Classical, scientific and commercial courses for students preparing for college or the practical affairs of life. The commercial course includes a thorough drill in book-keeping and actual business and office practice, or in shorthand and typewriting, including also the use of the business photograph.



French Quarter, New Orleans: Jackson Square, Showing St. Louis Cathedral, Spanish Court Houses and one of the Pontalba Buildings.

Special Excursion to New Orleans

INTERNATIONAL MISSIONARY CONVENTION CHURCHES OF CHRIST IN AMERICA

The Illinois Central Railroad has been selected as the official route by Illinois Disciples and the company has provided special train service at a rate of twenty-seven dollars (\$27.00) for the round trip. This splendid service and the low rate secured should and undoubtedly will induce a great many of the Brotherhood to attend this splendid convention. The city of New Orleans is almost an ideal place to visit. Its beauty, its countless attractions, its old landmarks

and buildings recalling an historic past—New Orleans and this international convention will surely make an irresistible appeal to many hundreds in the churches of Christ. Some churches will appreciate the wisdom of sending their pastors at their expense, and many pastors will feel compelled to go at any cost.

The excursion tickets permit a stopover at Vicksburg and the National Military Park, together with a ride of one hundred miles

on the Mississippi River between Vicksburg and Natchez, including meals and berth on the steamer, at an additional cost of \$3.50.

Special train will leave Chicago at 6:00 p. m., Wednesday, October 7, and arrive at New Orleans at 8:15 p. m. the next day. An attractive folder has been issued by the Illinois Central Railroad and can be obtained free by application to any of the passenger agents or to Mr. R. J. Carmichael, city ticket office, 117 Adams street, Chicago.

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